

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 20.

NEW-HAVEN, OCTOBER 17, 1818.

Vol. III.

MEDITERRANEAN.

MISSIONARY INTELLIGENCE FROM MALTA.

Continued from p. 291.

Importance of establishing a Printing Press.

On this subject, Mr. Jowett writes—

Printing presses are what we want. Whenever the Mission here ceases to be entirely a traveller (which it is under the necessity of being for a twelve-month longer, at least), and as soon as I settle down in Malta, I hope you will furnish us with founts of Roman, Greek, and Arabic types. With them we may excite and enlighten three Continents; without them, we might almost as well be living in one of the fixed stars.

Had we a printing-press, I have no doubt but that in six months from the present date, we could furnish the surrounding ports of the Mediterranean and Black Seas with regular intelligence every month, or every quarter, as might seem best, in English, French, Italian, and modern Greek. These languages would, at present, suffice for a line of coast equal in extent to half the circumference of the globe. Turkish and Modern Arabic might follow, in a year or two; together with Hebrew also: and thus the correspondence which we are opening with Calcutta and Odessa would be fully supplied.

But why do I say in six months? This very day we could begin in the four languages mentioned above. I have already a Compendium of the Appendix to the last Report of the Bible Society translated into Italian. In a week or two, it will be rendered into French. Mr. Williamson, Chaplain at Smyrna, is anxious to see the same thing in Modern Greek. I have the Journal of Abdool Messeeh, with other things, ready in Italian. But what is to be done? The press at Naples is, we have reason to believe, closed against us. Sending to you in

London is loss of time, loss of money, and loss of those corrections and improvements which we on the spot could best supply.

The Committee have readily attended to this call; and have given directions for an adequate supply of the means of diffusing information by the Press, which they have always considered a very principal instrument of usefulness in the Mediterranean Mission.

Remarks on the state of the Greeks.

A friend resident among the Greeks writes thus to Mr. Jowett—

Your hints on carrying our religion with us into the world, I much value; and have long endeavoured, in this way, to adorn the Gospel of God our Saviour. Among these unenlightened people, example has a wonderful force.

The benevolent exertions of the British and Foreign Bible Society have done much good in these parts, notwithstanding the blind attachment of the people to the traditions of their Fathers. I have some select friends, who, by a serious study of the New-Testament in its plain language, have much altered their former opinions. I give you the late words of one advanced in years: "Since I knew you, I must confess that my worship of Saints has grown very cold; but my worship of God much warmer."

A general change of opinion cannot be expected. One of the most promising methods, as I think, of doing any thing essential with the present generation, would be, by the distribution of small Tracts, in a style adapted to the customs, and habits, and reigning vices of the people: these Tracts to be headed by select texts from Scripture. To carry such a plan into execution, it would be necessary to have a printing-press on the spot, which might also be usefully occupied in various other ways.

But the rising generation is a subject of the greatest consideration;

Schools and Masters being reduced to a mere shadow.

I have made several openings in our neighbourhood for the introduction of the Bible; say, Gastagui, Prevesa, Ithaca, &c. Though wordly occupations prove to me a heavy yoke, yet I can never be sufficiently thankful to the Author of every good and perfect gift, for having placed me in a situation where I can contribute much to the spiritual and temporal wants of my fellow-brethren; though, alas! I daily leave that undone which I ought to do.

After many researches, I have at last found one who enters deeply into the views of the British and Foreign Bible Society; assembling the Country Clergy, and strongly exhorting them to search the Scriptures, as the only sure guide. I have great expectations from him.

Episcopacy in the Ionian Islands.

Mr. Jowett writes—

By this Packet, I forward to Lord Teignmouth a Greek letter, from his Highness Baron Theotoky, making himself a Life-Member of the British and Foreign Bible Society, by a donation of Ten Guineas. An Ionian Bible Society may be expected, in due time; but, just at present, they are trying the wheels of their new Constitution.

They are to have a Bishop to each island. I like this well: it is primitive. Formerly, the three islands, Cefalonia, Zante, and Ithaca, constituted one diocese. Paxo was attached to Corfu. By the way, Paxo, which by this new arrangement will be a Bishopric, is not much larger than some English Parishes: its population much smaller.

House of the Inquisition converted into a Hospital.

In estimating the character of the existing race of Maltese, account is to be taken of the circumstance, that, so late as thirty years ago, the inquisition existed here in full force. The French abolished it in 1798. But the genera-

tion which writhed under its torture has not yet passed.

A few weeks ago, Dr. Naudi and myself visited and examined the Office of the Inquisition, on the other side of the Grand Harbour. It is now converted, by our Government, into a Hospital; and I am happy to say, had at that time only one invalid soldier in it. The building appeared in perfectly good repair; the arms of the Inquisition still fresh in many places; one large cross, in particular, in the Hall of the Tribunal. There was silence, still as death; but without terror. There was none *that moved the wing, or that opened the mouth, or peeped; no familiar spirits, no wizards that peep and that mutter.*

The Malta Bible Society being engaged, by one of its regulations, to circulate no Italian Version of the Scriptures except that of Martini, the want of copies of that translation, which has since been supplied, produced sometimes a singular scene at the Sunday-Evening Meetings.

On Sunday evenings (Mr. Jowett writes) I have a small party of friends to an Italian Lecture. We read Martini's Version all round, ten verses a piece; and when a few chapters are finished, I expound in Italian. A copy of the New Testament, which Mr. Drummond brought to Malta, has travelled round the circle many hundred times: this, and the complete work with Notes, being the only copies that we have. I have seen, in consequence, the different persons with the Testament before them in English, French, Italian, German, Greek, and Arabic, all at the same time; besides, occasionally, Syriac, Hebrew, and Manuscript Maltese.—A motley biblical groupe! you will say; but I mention it, to give you a view of our want of the Italian Scriptures.

Extracts from the Journal of the Rev. William Jowett, from Dec. 5, 1817, to April 20, 1818.

These extracts contain valuable information, and will furnish a specimen of the subjects considered on the Saturday and Sunday evenings.

Dec. 6, 1817. Saturday.—Fourteen

at our Evening Family-Prayers. I explained the cxlvth Psalm, in allusion to the melancholy intelligence received last Monday, of the death of the Princess Charlotte. In the description of the merciful character of God, we were particularly struck with the expression, *The Lord careth for the strangers*, in its reference to Missionaries;—men in a strange land; surrounded by people of a strange tongue, and of strange customs; bringing with them, moreover, what seem to many to be strange tidings. They appear to be just the men exposed to insult and oppression: but *the Lord careth for them*.

Dec. 16.—Admiral Penrose sent for me, to read me a letter from Captain Smyth, at Tripoli. He has had an official interview with the Bashaw, in the name of the Prince Regent, requesting permission and patronage to travellers in his Highness's dominions, and still further southward, and even westward as far as Tombuctoo. The Bashaw recommends that they should be four in number: they must not make it known that they are Christians; "Because," observed the Bashaw, "the people in the interior are ignorant." They must dress like the Natives, travel in the winter time, &c. The Bashaw is much pleased with the proposal, and offers the utmost protection and assistance that it is in his power to afford.

Dec. 21. Conversing about Smyrna, Mr. Bachatory told me, that, to the eastward (as it were in the Back Settlements), there are several Turkish Governments, very mild, just, and safe. They are hereditary; nearly independent (the name only excepted) of the Grand Signior; and, for absolute monarchs, very mild. He specified four. Cakraosmanoglu is the nearest to Smyrna; his territory comes within a few miles of that city; he is the richest and the best of the Asiatic Governors: when Smyrna breaks out into rebellion and disorder, it is his province to assume the reigns of Government, till peace and order are restored—Elesoglu, governor of a small

province—Zapanoglu, powerful in troops—and Pasvantoglu.

Dec. 22.—Went to the library, and found a work in two volumes, quarto, very closely printed, called the "Missionary Manual," in Latin. It begins with the Doctrine of the Pope's Supremacy and the authority of the Church; gives many directions how to detect and confute the specious arguments of Heretics; contains many clever things, and shews how careful the Roman Catholics were, in training up their Missionaries for the particular work to which they were destined. After all, I think it would have been a better thing to have given them a Bible, and nothing else.

Dec. 24.—The Committee of the Bible Society met to day. An important accession is, a Canon of one of the Churches here. Had we the Italian Testaments, I think we should have more Maltese.

Dec. 31.—This being the last day of the Old Year, I had public Family-Prayers in the evening. We were seventeen in number: considered Ecclesiastes ix. 10—18. We found, in this passage, four cogent motives why pious people should instantly set about any good work which they meditate. 1. It is but a little time in which we can do any thing. 2. Since the best-laid plans may fail, we should learn not to despise the little that we may be able to do; but be encouraged to do something, rather than nothing. 3. Man's favour does not long patronize the wisest efforts; but a secret blessing from the Lord can, and often does, crown the very meanest. 4. Bad men lose no time, in working out their own and other men's ruin—they avail themselves of the principle of UNION: all our bad passions are on their side; and thus one sinner destroyeth much good.—So much the more work for every one of us! We concluded with that beautiful Hymn of Watts, "Thus far the Lord has led me on"—and with prayer.

January 1, 1818.—A Bethlehemite Christian, who reads Arabic with me, tells me that Foreigners hardly ever

stay at Jerusalem. He never knew of Franks taking a house, and living there. He does not know whether the Turks or the Friars are the cause of this. The Greeks (called Schismatic by the Latins, but, by themselves, Orthodox) have 24 Convents; The Latins not so many. They all expect presents from Travellers and Pilgrims of their own religion. The English were, till lately, not much known: but since the war brought them into these parts, they have been much esteemed.

January 4. *Sunday*.—Arrived, to our great joy, Mr. Connor from Marseilles; with his friend, Mr. Childers. In the evening, a party of eight: considered, from Acts vii. 24—60, the contrast between false zeal and Christian love. After our visitors were gone, we sang with our new friends the lxxii Psalm; and united in thanksgiving for their safe arrival, and in prayer for a blessing on the future labours of this Mission.

Jan. 8, 1818.—Captain Smyth called upon me, and gave me the same account of the audience which he had had with the Bashaw of Tripoli, as is mentioned above. He tells me, that when, among other conditions for the four travellers, he requested that they should be allowed to take their own time, and not to be hurried, the Bashaw and his attendants smiled. His Highness replied, that if ever they travelled too fast, it was the fault of the English themselves. Captain Smyth tells me, that the Literary Village alluded to by the Consul at Tripoli, is Tajuri, on the sea-coast, between Lebida and Tripoli; where a holy Marabat, greatly venerated by the people, lies buried, with a splendid monument. Its literary repute, however, is, he says, a flourish. He says also, that in the month of November (the best time for a European to travel there) a great fair is held at Gadamis, s. w. of Tripoli. People of all nations are assembled together. He is strongly persuaded that the Christian Slaves come neither from Abyssinia, nor from the

West of Wangarra (as noticed in Arrowsmith's Map of Africa); but from somewhere else, south of Wangarra. This he judges from the description given him by the Chiefs who had gone on this track on purpose to procure Slaves for the Bashaw. He thinks, that in a few months he shall be able to furnish materials for an interesting Memoir on North Africa.

The same day arrived the Rev. Christopher Burckhardt, from Geneva. He is sent on a Bible Mission to the Levant, at the expense of Mr. Henry Drummond. He is to visit Egypt, Jerusalem, Asia Minor, and Greece; and, wherever he goes, he is to aim at forming Bible Societies. Mr. Drummond's and his idea of a Bible Society is very simple. It is, two or three people sitting down together, singing a set of rules, and then saying, "We are the Bible Society of——" and immediately acting as such. The only objection to this system is its want of APPEARANCE, in the eyes of its neighbours: this however, is in some degree its security. The more I reflect on the miserable state of these countries, the more am I persuaded that Mr. Drummond has hit the mark—Be something. Do something. Call yourself something. A single individual, in any of the principal cities of Syria, for instance, who should say, "I AM THE BIBLE MAN," or two, who should say, "WE ARE THE BIBLE SOCIETY," would be worth their weight in gold; and Mr. Burckhardt is going the right way to find them, or make them.

Jan. 14.—The Committee of the Malta Bible Society received the proposals of Mr. Burckhardt; and furnished him with more than 500 copies of the Scriptures in twelve languages.

Jan. 17. *Saturday*.—Mr. Burckhardt departed for Alexandria. Let this be the motto of men of such enterprize—*Many shall run to and fro, and knowledge shall be increased*;—a prophecy not yet accomplished, but which still waits *the time of the end*.

(To be continued.)

DESCRIPTION OF BOMBAY.

From the Boston Recorder.

Extract of a letter from the Rev. J. NICHOLS, one of the American Missionaries in Bombay, dated April 18, 1818.

Bombay, as you well know, is an island about seven miles long and one mile wide. The harbor is open, but very safe at the south end. On the south end of the island also is the fort, three quarters of a mile long and half a mile wide, containing about 20,000 inhabitants. The whole island contains more than 200,000. Just without the fort is an extensive esplanade. This is for the use of the army. Every morning and evening are exhibited there by British troops, the most complete military evolutions I ever beheld. There are, however, comparatively few troops at this place at present, most of them are sent into the interior. There is war at present between the Company and a revolted prince of the Mahratta country; the issues will undoubtedly be a new accession of power and influence to the British Government in the East. Next to the esplanade stand the Dungeree, or native town. There is no city in America, I presume, that can give any idea of its population. The houses are built of various materials, mostly however, of a soft kind of stone, much in the shape of houses in America, spacious and airy, seldom more than two stories high, roofs covered with tiles, but not flat as in Calcutta. The houses in Bombay make but a very indifferent appearance, when compared with handsome houses in America. Many of the Hindoos live in the most wretched hovels. The dwellings of whole families often consist of nothing but a few mats, attached to bamboos set in the ground. The town, both within and without the fort, has each an extensive bazar, (market,) and very well supplied. Proceeding northward from Dungeree town, the population becomes thinner, and paddy fields, (rice grounds,) extend from one side of the island to the other. The north end of the island is again nearly

as populous as the south, containing Mahim, Worlu, and many circumjacent villages.

The inhabitants of this island may be divided into Hindoos, Parsees, Mussulmans, and native Christians, i. e. a mixed race of Hindoos and Portuguese. The English make a very small part of the population. The Hindoos comprise three quarters of the population. They are all gross idolaters, worshipping various gods and goddesses. The Parsees worship the sun and the sea. In their persons, they appear much better than the Hindoos in general, but they are said to be very filthy in their houses. A large proportion of them are merchants and petty traders—some of them are immensely rich. The Mussulmans, in respect to their moral condition, are but a very small degree above the Hindoos. They are not less bigotted in their attachment to their own delusions. They appear to have lost almost entirely the spirit of proselytism, and their religion is evidently on the wane. There is, however, to be found in the east, a zealous advocate for the Arabian impostor. Two or three years ago, a Mussulman priest came down from Surat to this place. Dr. Taylor, a surgeon of this establishment, and translator to the court, heard him preach a powerful sermon on the unity and spirituality of the Divine Being, thence inferring the folly and wickedness of idolatry. He closed with a prayer to the One God, and it is said he converted several Hindoos to his own faith!

The Hindoos generally speak the Mahratta, the Parsees the Guzeratta, the Mussulmen the Hindoostanee, and the native Christians low Portuguese. The Mahratta is generally spoken by the inhabitants of Salsette, 60,000, and six or seven, or eight millions on the continent. There are about 800 black Jews in Bombay. They are in a very low state of ignorance and degradation. They, like their brethren the world over, are in a waiting posture, having their faces set towards Jerusalem, and expecting a Messiah. It is true what Dr. Buchanan says, they do not finish their house, lest they should suddenly be

called to join the standard of the Messiah, and take possession of their own land. The Roman Catholics have a number of churches on this island and on Salsette. They are nearly as gross in their idolatry, and as ignorant as the heathen. Point to a cross, and ask a Catholic what it is, he will reply, "St. Cruz!" Their exhibitions are very numerous, and if religion was designed to affect the eyes, and not the hearts of men, theirs would be very good. They have a numerous priesthood, but they do not preach to the people. Some time ago, I attended with the Brethren the "Crucifixion." It was a splendid exhibition. There were perhaps nine or ten thousand people. How desirable it would be to have the pure gospel preached to such a multitude!

The Hindoo holidays are exceedingly numerous. Idolatry in all its forms is very expensive. The property and time expended in sacrifices and pilgrimages is enormous. I have visited the temples of Juggernaut, Vishnoo, Mahadave, Gumputtee, and others, but I cannot give you an adequate idea of their abominations. Marriages take place among the Hindoos very young, between six and twelve, and the whole business is negotiated by the parents. The expense of marriages is very great. It seems to be a principal object with Hindoos to get money, that they may expend it on the marriages of their children. Probably more than half of the boys in our schools are married.

Two or three days ago, Ram-Shunder, a rich Hindoo, was married in due form to a tree! He had had two wives and lost them—he had wished for a third, but the Bramins say that the third marriage is unpropitious. To avoid the evil, a tree is chosen for a third wife, and then a woman may be taken for the fourth!

Before we left America, we learnt from our brethren, that it was by no means certain that other missionaries would be permitted to remain in this presidency, though they wished the attempt to be made. On our arrival we had some perplexity on account of an unauthorized interference of the Cus-

tom Master, but all our apprehensions were removed on having an interview with the governor. His excellency is a plain man in his person and dress, and far less splendid in his equipage than provincial governors usually are in the East. Before we had even solicited a permanent residence here, His Excellency wrote to the Court of Directors in our favor!

But let it not be taken for granted, that future missionaries will have no difficulty in getting into the Company's dominions. There is a good deal of latent hostility on the part of the Company to missionaries. And some of their officers have it in their power to embarrass and perplex those who may come to preach Christ to these heathen. But, let none be discouraged on this account. God is saying by his Providence, "The gospel shall be given to India." Mr. Donaldson, from the London Society, who died here a few weeks ago, applied to the Court of Directors, before he left England, for a license to reside at Surat, but it was refused—the Society appealed to the Board of Control, according to the provision of the new charter, and it was granted. Had we come out from England, as we did from America, without permission from the Court of Directors, we should undoubtedly have been ordered away. But at Ceylon and other places belonging to the Crown, it is different; missionaries may go in at any time without embarrassment.

But still the British Government is a great blessing to the millions of India; and from its very nature, affords facilities for spreading the Gospel, which can never be expected from a heathen government.

COLUMBIA COUNTY BIBLE SOCIETY.

For the Religious Intelligencer.

Extract of a letter to the Editor, from a valued friend, dated Canaan, (N. Y.) Sept. 6, 1818.

DEAR SIR—On the 5th of this present month, the 2d annual meeting of the Col. County Bible Society, was holden in this place. The public service commenced at 1 o'clock P. M. Notwithstanding the prospects of rain, quite a considerable concourse of people convened,

and, in this were many Christians of different names, from other towns in the County.—Rev. Jacob Sickles of Kinderhook, performed public service, much to acceptance of his attentive Christian audience. A very liberal contribution was taken for the benefit of the Society. After service, the Society proceeded immediately to business, while the congregation, as invited, respectfully tarried. In the choice of officers, the Hon. WM. P. VAN NESS, was re-elected President of the Society. The constitution was read, and several new members added. The interest taken in the Bible cause, was uncommonly gratifying. Scarcely was there a person present, old or young, rich or poor, who did not both appear to feel and express this interest. We fondly hope, and most confidently expect, that this interest will increase and extend through the county.

On this occasion, the Females of New Canaan Society, presented thirty dollars to their Pastor, the Rev. A. Clark, to constitute him a member for life of the American Bible Society.

The following is a copy of the note inclosing it:—

"REV. AND DEAR SIR—The great object of diffusing the Word of life to the destitute, affords your female friends an opportunity of presenting thirty dollars, to constitute their beloved Pastor, a member for life of the American Bible Society. Accept it, Dear Sir, as a token of respect and affection, with our prayers that the blessing of your labours may long be preserved to us, the destitute comforted, and the glory of God promoted.

In behalf of the females of your parish,
Olive V. Pool, *President*.
Rebecca Warner, *Treasurer*."

Subjoined is the answer to the above.

"To the Female Charitable Society of New Canaan.

"GENEROUS AND BELOVED FRIENDS—I hereby acknowledge thankfully the receipt of yours, inclosing \$30 to constitute your Pastor a member for life of the American Bible Society. Although my temporal interest is not increased by this favor, it is still doubly grateful to me, as an expression of your respect and affection for me; and, at the same time, of your desires to promote the glory of God, by diffusing among the destitute, the Divine Word. "With such sacrifices God is well pleased." Pious females were not only "early at the sepulchre," but they began very early "to minister to Christ of their substance." Such services will for ever form the brightest traits in the female character; and, if performed out of a sincere regard to Christ, will be published with applause, before an assembled world. It also gives me no little additional satisfaction, that I have your prayers for a blessing on my labours. Be assured, that, as God enables me, I shall not cease to pray for you, that while on earth, you may continue to do good, and that "when Christ, who is our

life, shall appear, ye also may appear with him in glory."

From your much obliged and affectionate Pastor.

AZARIAH CLARK.

Mrs. Olive V. Pool and

Mrs. Rebecca Warner,

Canaan (N. Y.) Sept. 6, 1818."

The attention in this place, seems to have promoted much the interest of the Bible among us. This now seems rather to decline. Its influence, however, is still felt uniting and animating the hearts of God's people. At our last communion, 17 were added to the Church. Some of these date their hopes back before this work commenced—one was added by letter. It is possible there may be nearly as many more offer themselves at our next communion.

OHIO BIBLE SOCIETY.

The *Sixth* Annual Meeting of the OHIO BIBLE SOCIETY was held at Zanesville on Wednesday the 3d of September, and was attended by a respectable number of members. Considerable business was transacted, and the greatest harmony prevailed.

The following gentlemen were elected Officers of the Institution for the ensuing year:

Gen. I. Vanhorne, President; Rev. J. Culbertson, and Rev. J. Wright, Vice-Presidents; Rev. T. Harris, Rev. S. P. Robbins, Rev. J. Culbertson, Rev. J. Moore, Rev. J. Wright, Rev. W. Gould, Levi Whipple, Esq. and Wm. R. Putnam, Esq. Trustees; Rev. S. P. Robbins, Cor. Secretary; David Putnam, Esq. Treasurer; Edwin Putnam, Esq. Recording Secretary.

The following *Annual Report* of the Trustees was approved, and ordered to be published:

REPORT.

The BOARD OF TRUSTEES respectfully present to the *Ohio Bible Society* the following Report.

In laying before the Society their *sixth* Annual Report, your Board cannot fail to realize the various and conflicting feelings which the grandeur of the object before them—the success which has hitherto attended their exertions—the different prospects which await their future efforts and the increasing interest of the Bible cause, are calculated to awaken.

When their attention is fixed on the prevalence of a worldly spirit ; the embarrassed state of the circulating medium ; the indifference of a large proportion of mankind to the great concern ; and the activity of the grand adversary of the souls of men—they are ready to let their hands hang down in listless inactivity, and their hearts sink in sorrow and despair : But when they consider the magnitude of the objects for which they have united—the manner in which God has hitherto smiled on their labours—the characteristic liberality of the American public—the piety and zeal of the people of God—the irresistible march and rapid advancement of the Bible cause—and, above all, the patronage of Heaven, on which they continue with confidence to rely—they are led to cherish the most flattering anticipations of an early and glorious triumph to the cause of the Bible, of truth, and of God.

During the last year, your Board authorized the purchase of a quantity of Bibles, 150 of which were ordered in the German language. Repeated efforts to secure such had failed ; and it is now ascertained, by express information from our agent in Philadelphia, that they were not to be obtained in that city. As however, a supply is soon expected from Europe, it is presumed that this difficulty will be removed to the satisfaction of all concerned. 380 English Bibles, and 100 German Testaments, have been procured ; which, in part, met the expectations of your Board. These are now in a train of distribution throughout the bounds of the Society.

Where the Bible has hitherto been circulated, it has been received with gratitude, and read sometimes we know, and frequently it is believed, with attention, pleasure and improvement.

Your Board have not tenaciously confined their distributions to those who were literally unable to purchase, although those who are in circumstances to authorize it generally make a return of the price, or more than the price of the book received.

As however your Board are persua-

ded that no individual, who has ever made a right estimate of the value of his own soul, will withhold the Word of God from the careless or the wicked because they are able to purchase for themselves, they have acted from different principles, and adopted a different practice. The careless who are able to supply themselves, are no less the objects of Christian sympathy, than the anxious souls who are unable. The great object of your Board, and it is presumed of the Society, is to have the Bible *read*, believing that the salutary effects of a general attention to its perusal would soon be seen, felt and acknowledged even by its present enemies. With this end in view, they are of course no less concerned for those who will not, than for those who cannot procure it for themselves.

Your Board avoids remarking on the various excuses which are offered by those who are unwilling to lend their aid in the holy work ; but they would indulge in the general observation, and they make it with regret, that reasons are frequently offered to justify or excuse neglect, which ought certainly to ensure the most cordial and active co-operation. The district embraced by the Society is by no means sufficiently supplied, and continual additions will be necessary to meet deficiencies : But the designs of the Society take a wider range, and aim at a still nobler object. To this object the Board would now take the liberty to turn the attention of the Society.

You have become auxiliary to the *American Bible Society*. A principal object with that institution is to give the Aborigines of our country the Word of God in their vernacular tongue. Being engaged therefore in the most prominent and efficient measures, as well for the civilization as for the christianization of that long neglected race, these institutions have a strong claim upon the patronage of the politician and patriot, as well as of the Christian. As the surplus funds of this Society will pass into the treasury of the National Institution, should such a surplus be raised, those who feel an interest in

the success of *that*, will promote it by the aid they may afford to the one we are pledged to support.

The civilization of the savage tribes, and the dissemination of the Word of Life, are objects which ought to ensure the prompt and efficient aid of all the friends of civil and religious liberty. Let this aid be afforded with pious hearts and willing hands. Let their councils, their prayers and their contributions evince their sincerity, and the result is certain.

Our funds are at present greatly deficient, and there appears to be considerable difficulty in recruiting them; but as there is no evidence of any alienation of the public mind, this difficulty is presumed to arise from the present unexampled state of the currency.

Notwithstanding our difficulties however, we ought to recollect that by the liberality of the British and Foreign Bible Society, our funds are placed in a respectable situation.—If then a foreign people have been so mindful of us, we ought at least to follow the praise-worthy example, so far as to exercise a correspondent liberality towards the people whose soil we occupy, and for whose improvement and happiness we are bound by so many reasons of interest and benevolence to unite our exertions.

Your Board would also observe, that as they are engaged in the distribution of the Scriptures without note or comment—as they make no distinction of names or denomination in those distributions—as the Bible which they circulate is not the book of a party, but the Word of God and the Christian world; they have a just and obvious claim upon the patronage of all, in the prosecution of this laudable design.

Christendom has at last arisen from its slumbers: Christians have felt the importance of the subject; the impression of that importance becomes more extended; and with this impression your Board has a correspondent feeling. The Bible cause has attained a commanding attitude—its march is rapid—its progress irresistible—its success assured. “The Lord himself has given

the word, and great is the company of those who publish it.”

Is this then a time for the Society to relax its energies—for the friends of mankind to withdraw their aid—for the Christian to wax cold, or for the patriot to neglect an institution calculated as well to promote the best interests of society, the happiness of the present life, as to point out the way to the full attainment of all the blessings of the life to come?

When the friends of truth are daily multiplied—when the shout of victory even now reaches our ears—when the King is coming to ensure the final triumph—when crowns of glory await the Conqueror—shall our hands be feeble or our hearts faint? No. Let all the streams of piety and benevolence flow into one grand reservoir—the friends of truth form one grand phalanx—adopt one universal determination—exert one corresponding movement—and press forward to consummation of the glorious design with all the zeal and unanimity which confidence of complete success, and an unspeakable reward, are calculated to inspire. Let the glory of God be our aim—the word of God our light—the promise of God our hope—and the power of God our strength; and we will soon unite in the joyful exclamation—“VICTORY IS ON THE LORD’S SIDE.”

By order of the Board of Trustees of the Ohio Bible Society.

T. D. BAIRD, *Secretary.*

NEW-HAMPSHIRE MISSIONARY SOCIETY.

On Thursday 17th Sept. the New-Hampshire Missionary Society convened at Concord, N. H. and opened their meeting by prayer, led by the President, the Rev. Asa M-Farland, D. D. of Concord.

Their Secretary then read a report of the transactions of their Board of Trustees, and of the labours and successes of their missionaries during the last year. Their missionaries have been confined to the new and destitute regions of the State. In several in-

stances God has remarkably owned their endeavours to build the waste places of Zion. In some places scattered and disheartened churches have been collected and encouraged; some new ones have been organized and blessed with the effusions of the Spirit; families and schools have been visited; the youth have been instructed; the anxious and enquiring sinner directed to the compassionate and all-sufficient Saviour; and the solitary Christian has been comforted and cheered in his progress to a better world. In the day of retribution we trust that it will then be learnt that the charities expended on this moral wilderness, have been the mean, not only of quickening the established Christian, but of turning many from the broad way of death, to the path of life and glory.

In the afternoon, the Missionary Sermon was delivered by the Rev. John Kelly, from Isa. 60. 12. "For the nation and the kingdom that shall not serve thee shall perish, yea, those nations shall be utterly wasted." The speaker pursued a natural arrangement; his arguments clear and convincing, and his style and manner, though simple and unadorned, did not fail to instruct and impress the assembly.

After the sermon a contribution was taken in behalf of the Society. The exercises then closed by the administration of the Lord's Supper to all the communicants then present in our connexion. The table was served by the Rev. Messrs. Clay, Tenney, and Cooley. The whole scene was peculiarly tender and solemn. Many, we doubt not, gained a rich foretaste of the heavenly world, where all the redeemed will meet, and go no more out.

In the evening an appropriate and animating discourse was delivered by the Rev. Mr. Patterson, of Philadelphia, from Rom. 6. 23, "The gift of God is eternal life." The object of the speaker was to describe this eternal life, or, in other words, to describe the joys of heaven.

From the Religious Remembrancer

BAPTIST CORRESPONDING LETTER.

The Warren Baptist Association to the Associations with which we hold correspondence, sends Christian love.

BELOVED BRETHREN—Time, ever passing, has brought us to another of our anniversaries. While we are carried on its stream towards eternity, many new things present themselves to our view. We ought not, as Christians, to let these things pass without notice, nor without receiving instruction. During the last year, the cause of God has, in different ways, been making progress. In some instances, God has granted the refreshing and life-giving influences of his Holy Spirit; he has, in a good measure, prospered the missionary cause; and he has led Christians to make spirited exertions to promote the education of young men for the ministry. We have, on these accounts, much reason to be thankful to the great Head of the Church; and it is hoped much gratitude is felt.

But while we express our grateful sensations on account of the pleasant things which have taken place, we cannot but lament that all have not been of this description. Christians, however, in this world, must expect to meet with many unpleasant circumstances; and they ought to be prepared to meet them without dismay. Among the things to be lamented, is the present general indifference to spiritual religion among individuals, and collective bodies. The slightest observation must convince us, that such an indifference now exists. May God remove it. Another cause of regret is, that there is in some instances, a disposition to relax in regard to the faith and practice of the gospel. It seems to be the prevailing spirit of the age in which we live, to soften down the otherwise unpleasant doctrine and precepts of the word of God, and accommodate them to our depraved feelings. But a lover of divine truth, as it is exhibited in the Scriptures, can never be pleased with the prevalence of such a spirit. It has long since threatened to sweep away

every thing valuable to the real friend of God and man. It has not yet, however, succeeded, and we rest assured that it never will succeed. Yet it must occur to every friend of divine truth, that the present is a period when all are to stand the firm advocates for the essential articles of our holy religion. The exhortation of the Apostle is now particularly appropriate—"Earnestly contend for the faith which was once delivered to the saints." May the Lord enable us all to comply with this exhortation, by guarding with the utmost care, the citadel of Zion. Once our enemies attacked us by open force, but now they use their *art* rather than their *power*. We are now in danger of being "tossed about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." We know that the doctrine of the total moral corruption of the human heart, is always offensive to wicked men; but it is not on this account to be given up, but the more strongly urged. The universal and righteous government of God, is to be strictly maintained. Nothing is more clearly stated in the Scriptures, than the necessity of a vicarious sacrifice of infinite value, to atone for sin, and that such a sacrifice has been offered. Can the Christian ever relinquish this important point of his faith? He never can. But who could make such an atonement? Could a *mere man*? Could a *super-angelick being*? Or, according to the absurd and blasphemous scheme of some moderns, Could a *God of inferior grade*? To these questions, a consistent Christian must put a decided negative. God so loved the world, that he gave his *only begotten Son* to die, that through him propitiation might be made for sin. Will such a Christian then, abandon his belief in the *proper Deity* and humanity of our Lord Jesus Christ? He never can. In connexion with these points, the Christian, and especially the Christian minister, will state and contend for that point of his faith, which teaches the eternal purpose of God to save a part of the human race, and the consequent exertion

of divine agency, in preparing sinners for the possession of eternal life.

And while we earnestly contend for the faith of the gospel, we should not be neglectful of the visible order of the church of Christ. If Jesus Christ has left rules for the organization of his church, it is important that we be governed by them. In so doing, we shall guard against the innovations of this and every other age.

The churches in our connexion are generally established in the faith and order of the gospel. We have, however, to lament, that there are individual instances of *apostacy*. We desire your prayers for us, that God would keep us from falling, and revive among us the spirit of pure religion. Your correspondence is highly gratifying, and we cordially wish its continuance. Our present session has been agreeable, although we have to regret that the Lord has not made such additions to our churches, as at some former times.

We remain, as ever, your brethren in the gospel of our Lord Jesus Christ.

STEPHEN GANO, *Mod'r.*

JAMES M. WINCHELL, *Clerk.*

SABBATH SCHOOLS.

The Sabbath School in West-Haven, which has been continued only eleven Sabbaths, was closed on the 6th of September. The number of children which have regularly attended the School is 43. The gratifying progress they have made may be learnt by the following summary taken from the weekly returns of the Teachers.

Class No. I. consisting of 13 girls from 11 to 14 years of age. All excepting one, who did not join the School till late, have committed and recited the whole of the Assembly's Catechism, have given regular Scripture answers in 20 to 24 chapters of Coleman's Catechism, repeated from 6 to 15 chapters in the Bible, from 10 to 44 Psalms and Hymns; amounting in the whole to 136 chapters in the Bible, 227 chapters in Coleman's Catechism, 280 Psalms and Hymns, or 1215 verses.

Class No. I. of 6 boys from 9 to 12 years old. Four of them committed the whole of the Assembly's Catechism, 13 chapters in Coleman's Catechism, from 2 to 5 chapters in the Bible, from 5 to 29 Psalms and Hymns.

Class No. II. of girls from 9 to 11 years old. Three have learnt the Assembly's Catechism and most of the Ten Commandments, from 5 to 12 chapters in the Bible, from 5 to 21 Psalms and Hymns. The other classes have made equal progress according to their age. A child from Curracon, 7 years old, who one year ago knew not a word of English, has repeated 46 answers in the Assembly's Catechism, and 14 Hymns. The aggregate that this School of 43 children, some of which were quite young, has learned in 11 Sabbaths is, 215 chapters in the Bible, 285 chapters in Coleman's Catechism, 2692 verses of Psalms and Hymns, besides many hundred answers in the Assembly's Catechism, and other valuable instruction.

We have often seen and experienced the benefit of early pious instruction, and we are sure that the promises of God always have been and always will be realized by those who are faithful. The progress of an individual in useful knowledge is always gratifying to a benevolent mind; but when we contemplate the amount of valuable instruction given to this single School, and then view it as an epitome of the whole Christian world at the present day, we are astonished at the magnitude of the subject, and are led to consider the institution of Sabbath Schools as one of the greatest blessings that can be given to the rising generation—one of the strongest marks of the Millennial Day.

From the Sunday School Repository.

Extract of a Report from Carlisle, Pennsylvania, April 1818.

This institution originated in the early part of the summer of 1816. Although the school has not been established but two years, its influence upon the taste and habits of the youth

of our village has been sensibly felt. Instead of the noisy abuse and wanton profanation of the Sabbath, that holy day is set apart and devoted to preparation for and attendance on the Sabbath School. The struggle between them, in many instances, is not who shall be first in the contrivance, or swiftest in the execution of mischief, but who shall be highest in the rewards of her class, who best approved of at the monthly examination.

The black members of the school are in general humble, docile, and, in some instances, intelligent. They are organized on the same plan, and subject to the same rules with the white male and female members. The same care and attention extended to them by their teachers have produced equal evidences of present, and justifies like expectations of future advancement.

In more than one instance has the pleasing sight been enjoyed, when children, through the instruction received at Sabbath School, in the simplicity of their hearts at home, have administered a rebuke to thoughtless parents, or communicated encouragement to such as were inclined to seek the way of truth. But the benefit resulting from the labours of the Association has been most conspicuous in the conversion of two coloured adults. The one was a man about 25 years of age, who had never been taught to read. From the commencement of the labours of the Association, he attended their Adult School for people of colour with punctuality, and manifested an earnest desire to become able to read for himself the truth of God, which is able to make men wise unto salvation. So anxious did he become, as he drank in the instruction of his teacher, and so impressed was he of the importance of reading the word of God, as a means of grace, that he forsook a prayer-meeting appointed by some of his coloured friends at his house, during the hours of school, rather than lose the opportunity of learning to read. He has been heard to say, that he could not describe the pleasure he received when he could spell in the oracles of

God, the name of the Lord Jesus Christ, or connect some short sentences relative to his grace or mercy. Shortly after he was confined to the house by a disease which eventually terminated his existence here. Thus was he directed in the good providence of God, to provide the means which should minister to his joy, when he should be called to witness, by a cheerful submission and patient suffering during the progress of a gradual decline. Often did he advert to the instruction received at Sabbath School, as being blessed of God to enlighten his eyes and bring him from under the darkness of sin. He felt that he was called to glorify God, and every opportunity presented was improved by him to this end, until in the triumph of faith, and in the very moment of his departure, he clapped his hands and exclaimed, "Glory to God, glory to God—it is over," and slept in Jesus.

The other was a colored female who habitually attended the school. The serious impressions which at times she had previous to entering, and which in some measure induced her to attach herself to it, here was strengthened, and she was observed to grow in knowledge and seriousness. Soon also was she forced to absent herself by reason of sickness. A rapid consumption in a few weeks brought her to her bed. Previously, however, she sought and received the sacrament of baptism; and afterwards, upon conversing with the minister that visited her a day before her death, with great calmness and confidence observed, upon being asked if she felt as if she wanted any thing, "I have taken Christ—with him I have all things."

MISSION AT BRAINERD.

Extract of a letter from Mr. Moody Hall, to the Treasurer of the American Board of Commissioners for F. M. "Brainerd, Aug. 8, 1818.

"I cannot close, without informing you of the continuance of God's favour to us. One more of the dear children, — — —, is made, as we

trust, a subject of renewing grace. She dates her first serious impressions from the day that you left us. M—H— also gives evidence of a radical change of heart. Several of the dear children appear anxious to know what they must do to be saved.

"Will not the friends of Christ, who are contributing of their substance for the support of this school, feel themselves rewarded an hundred fold, when they hear of the wonderful things which the Lord has already done in this land of darkness and death, through their instrumentality.

From the Christian Herald.

A PERSECUTOR CONVERTED.

BEING A NARRATIVE OF FACTS

Concluded from p. 303.

William was used, after a frolick, to have some troublesome reflections in his mind. This was peculiarly the case on Tuesday morning; of which he tried to rid himself by all possible means. But he being a vessel of mercy, and the day of the Lord's power having come, lo, this very afternoon, while engaged at his work in the field, in the midst of it the Lord shot at his heart the arrows of conviction, and instantaneously laid him low. The Holy Spirit reproved him of sin, of righteousness, and of judgement.—His sins were set in order before him, and his iniquities went over his head. Guilty and wretched, he said within himself, "I am a lost sinner." He thought of his wife, and his hatred and persecution of her, now appeared in their true colours. His sins against her seemed great beyond what any man upon earth had ever committed. He was astonished and confounded before God. He thought of the saints around him, whom he had hated, but now hated them no more, and wished, "Oh that I was like one of them." This, he thought, could never take place. One while he thought, "could I but give to God an atonement for my sins." His next reflections convinced him of its utter impossibility. Once, he thought himself wise, above

instruction : now he discovered, with astonishment, his ignorance. He felt willing to begin at A, B, C, in order to acquire true and saving knowledge. He found himself in the midst of sin and death, and without any hope towards God. Every day his burdens and sorrows increased. His sore also ran in the night and ceased not. Some feeble glimmerings of escape presenting themselves, he began to think of crying to the Lord. On the third day he was urged to retire for secret prayer ; he obeyed, and continued the use of this precious ordinance : but appeared to pray as a hopeless man.

While these things were going on within, and secret, there appeared a change in the outward behaviour of William. To the utter astonishment of Agnes he became kind to the children, he even spake affectionately to her, his very looks were altered. She had not the most distant idea, however, of what was going on in the heart of William. Night after night he sat silent in the corner with his head in his hands. On the third night he was exceedingly restless—he rolled from one side of the bed to the other, and groaned within himself, so that Agnes, at last, ventured to inquire what ailed him. This she did three times without any reply, and had determined not to ask him again, supposing him still angry at her. But imagine to yourself her surprise and great joy, when after a while, he began to say to her, “ I am almost ashamed to tell you what is the matter with me. I am burdened with my sins. I am a great sinner. I am a lost sinner.—Did you ever know or hear of a greater sinner than myself? My sins appear so enormous, that I am left without hope. Do you think there can be any pardon for me? The worst of all my sins is, that I have been so enraged against you, and persecuted you without cause.” Such were the confessions of William. Agnes endeavoured to administer some relief to his wounded spirit, as she was able. So passed the night, and so passed the

week. William was full of sorrows, Agnes was full of gladness and joy. The change was so unexpected, so great, so marvellous, so consoling, that Agnes thought she realized the days of heaven. Nothing now seemed wanting to complete her earthly happiness. The change astonished the doctor. It astonished the whole neighbourhood—the wicked looked grave—the righteous felt glad. Then was our mouth filled with laughter, and our tongue with singing : then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us : whereof we are glad.

Next Sabbath morning, and a fine bright morning it was, William walked in company with his wife to the church. It was a beautiful sight. It made a pious sister of his weep for joy when she saw this great sight that morning. William was all attention that day—he heard as for his life. “ It is the first sermon,” said he to me afterwards, “ that I ever heard.” There seemed no hope as yet for such an one as he. One of the *despised ones* visited him that week ; his spiritual conversation was blessed, and William attained to some degree of hope. In the course of the afternoon William observed, “ I have committed all sins but one, viz. murder, and I may be said to have committed that too ; for I was sorely tempted to make away with my wife and children.” One day he heard a sermon on the conversion of St. Paul, “ Ah !” said he, “ if I had had the power, I would have done more mischief than Paul.” To some who boasted of a sinner’s natural ability to serve God, William replied, “ This I know : if religion had not sought me, I never would have sought religion.” Some scoffers said, “ William is getting crazy.” But he was never better in all his life. He is a praying man, and continues to be an ornament to the Gospel of the grace of God to this very day. His house is a Bethel ; and the once persecuted Agnes now enjoys a heaven upon the earth.

I am happy to add, that the father of William expressed joy in the conversion of his son, and does not appear to be the man that he once was. May he experience a saving change! The mother of William also is regular in her attendance at the sanctuary; she seems to be inquiring for the good old way, under some degree of spiritual concern. The Lord direct her to Jesus, the only way.

Some of your readers might now ask, "What became of the old farmer?" I will tell them. The old man ridiculed the conversion of William, and became more hardened than ever. Not long before this he told me, that he had never experienced any convictions of sin—he had never had one uneasy moment about any of his sins. He had a bad leg, as I said. It occasioned him a fever. Within a few days I discerned in his foot the symptoms of mortification, and on the third day thereafter he died.

He died blaspheming!—Oh, what a death! I thought on Matthew 24. 40. Then shall two be in the field; the one shall be taken, and the other left. And in Romans 9. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. And I adored the tremendous Jehovah. Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Enemies of true godliness, look at William, and look at the old farmer. Do you trouble the saints? Remember that God is able to trouble you. How many persecutors are cut off in their sins, to a few that are converted. Be wise now, be instructed; kiss the Son of God lest ye perish from the way when his wrath is kindled but a little.

Sin-burdened souls, consider the unsearchable riches of divine grace, and despair not of mercy, while the chiefest are saved. Jesus Christ came into the world to save sinners, lost sinners, the greatest of sinners. All that the Father giveth me shall come to me;

and him that cometh to me I will in no wise cast out.

To trembling saints, lift up your heads, look at the promise, and believe away your fears. All things work together for good to them that love God. Be not afraid, but trust in the Lord.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense;
But trust him for his grace;
Behind a frowning Providence
He hides a smiling face.

PALUDANUS.

From the Religious Museum.

THE RELIEF.

A Clergyman of the state of New-York, not many years since, through a misrepresentation of a leading member, was precipitately deprived of his pulpit, which involved a large family in necessity. At supper, the good man had the pain of beholding the last morsel of bread placed upon the table, without the least means or prospect of a supply for his children's breakfast. His wife, full of grief, with her children, retired to her bed. The minister chose to set up and employ his dark hours in prayer, and reading the promises of God. Some secret hope of supply pervaded his breast; but when, how, what, whence, or by whom, he knew not. He retired to rest, and in the morning appeared with his family, and performed the duty of prayer. It being the depth of winter, and a little fire upon the hearth, probably to keep the poor children's expectations alive, that breakfast should soon be enjoyed, he desired his wife to hang on the kettle, and spread the cloth on the table. The kettle boiled—the children cried for bread; the afflicted father, standing before the fire, felt those emotions of heart unknown to those whose tables are replenished with affluence. While in this painful state, some one knocked at the door—entered—passed the compliments of the morning, and was

about to leave the room, when he stepped back and delivered a letter into the minister's hand. When the gentleman was gone the letter was opened, and to the minister's astonishment, it contained a *four pounds bank bill*, with a desire of acceptance. So manifest an interposition of divine goodness could not but be received with gratitude and joy; and, should be a lesson to others to trust in that Saviour who hath said, *Verily thou shalt be fed.* *Psa. xxxvii. 3. I never will leave thee nor forsake thee.* *Heb. xiii. 5.*

This remarkable occurrence being communicated to the Editor, who, having an intimacy with the gentleman said to be the hand that offered the seasonable relief, was determined, the next time he made him a visit, to introduce the subject, and if possible, to know the reason that induced the generous action. The story was told—the gentleman discovered a modest blush, which evinced the tenderness of his heart. On interrogation, he said “he had frequently heard that minister; on a certain morning he was disposed to take a walk; thought, in the severity of the winter season, a trifle might be of service, as fuel was high; felt a kind of necessity to inclose the money in a letter, went to the house, found the family adjusted as was described, delivered the paper and retired; but knew not the extreme necessity of the minister and his family until this moment.

AFFECTIONATE REMEMBRANCE.

WOODBRIDGE, Oct. 14, 1818.

MR. WHITING—I was present yesterday at the annual meeting of the Female Bible Society in this town, when a proposal was made to appropriate \$30 to constitute the Rev. Claudius Herick, my worthy predecessor, a member for life of the American Bible Society. The effect was peculiarly happy. Joy brightened in every countenance at the prospect of presenting this token of respect and affection to their former pastor, while at the same time the tear of sensibility started from almost every eye at the recollection of the failure of Mr. Herick's health, and the consequent separation which took place twelve years ago. The appropriation was made by the consent of all who were present.

With sentiments of respect and affection,
your friend,
JASON ALLEN.

For the Religious Intelligencer.

POETRY.

THOUGHTS ON ZECHARIAH i. 5.

“Your fathers! where are they? And the prophets, do they live forever?”

Soon! Soon! the hand of fate shall sever
The silver cord that binds our clay:

“The prophets,—do they live forever?”

Our Fathers, answer; where are they?”

I see the mantle that invested

Their forms, descending from the sky:

The staff of Hope on which they rested,

Beams glorious to the mournful eye.

They toil not now o'er rugged mountains;

No more through Death's dark vale they
march;

But rest them near those Chrystal fountains,

That flow from Heaven's eternal Arch.

H.

AMERICAN BIBLE SOCIETY.

Receipts for the month of September.

The Treasurer acknowledges the receipt of \$2726, 51, in the month of September last. Among the donations are \$30 for each of the following gentlemen, constituting them members for life:—Rev. Wm. McWhir and Rev. Murdock Murphy, of Riceboro, Geo.; Rev. Luther Halsey, of Blooming Grove, N. Y. Rev. Julius T. Hough, Addison, Vt.; Rev. Daniel Sharp, Boston; Rev. Andrew Elliot, New-Milford, Conn.; Rev. Elijah Kellogg, Portland; Rev. David McClure, and Rev. Thomas Robbins, of East Windsor, Conn.; Rev. Mark Mead, Middlebury, Conn.; Rev. Jas. Hoge, Columbus, Ohio; Rev. Ahab Jinks, (by several Masonic Brethren of Middletown, Conn.); Rev. Zedekiah S. Barstow, of Keene, N. H.; Rev. Cyrus Kingsbury, (by members of the Rev. Messrs. Worcester's and Emerson's churches in Salem); Rev. Gamaliel S. Olds, of Greenfield; Rev. Wm. Salisbury, of Jefferson, N. Y.; Rev. Beriah Hotchkiss, Greenville, N. Y.; Rev. Dr. Andrew Lee, Lisbon, Conn.; Rev. John Miner, Leesburg, Va.; Rev. Reuben Taylor, Trumbull, Conn.; Mr. Stephen Taylor, tutor in Williams-College, (by his pupils); Matthew Smith and Isaac L. Kipp, Esq. of New-York; Thomas Barns, jun. and Roxana Barns, of Bristol, Conn.—Also, five dollars from “a Friend to the Cause of Religion,” through the Editor of the Boston Recorder; \$243, 25, from the Maine Bible Society; and \$228, 50, from the Salem Bible Society.

RELIGIOUS INTELLIGENCER.

PUBLISHED EVERY SATURDAY,

BY NATHAN WHITING,

NEW-HAVEN.

Price 3 dollars a year,